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DECLARATION

FROM THE

PEOPLE

CALLED

Quakers,

To the Present Distracted Nation of
ENGLAND.

With Mourning and Lamentation over
it, because of its Breaches, and the Cause there-
of laid down, with Advice and Counsel how
Peace, Union, and Happiness may be
restored, and all the present
troubles removed.

Burrough (Edward)
x

L O N D O N,

Printed for Thomas Simmons at the Bull and Mouth
near Aldersgate, 1659.

DECLARATION
FROM THE
PEOPLE
CALLED

Q. 111

3/10/1973

[illegible]

Q. Now, how did you get the money for the trip?
A. I got it from my father.

**To the Present Distracted and Broken
NATION of ENGLAND, and to all her
INHABITANTS.**

A Presentation and Declaration from the Seed of God, and from the People called Quakers, with their Sense and Knowledge published, concerning the present Divisions and Confusions come to pass in the Land, with the Causes thereof laid down and discovered; and also good Counsel and Advice held forth, how Peace and Unity may be restored, and how the present Tribulations may be removed.

O H! poor distressed Nation, and full of troubles, how are thou broken and divided? how hath divisions and distractions compassed thee about, and entered into thy bowels? and how are thy Inhabitants and thy people divided, even into hatred one against another? and how are they filled as with mischief one toward another? even as it were thirsting for the blood one of another. Oh! how are thy Rulers and thy Subjects, thy great men and thy poor confounded amongst themselves? and how is the wisdom of thy wise men turned into folly; and their union into present contention? and how do they seek the overthrow one of another, and how do they lye in wait to be avenged one against another? and how are the hearts of many filled with envy, contention and revenge; and love, peace and unity are far away; meekness, patience and long-suffering, which ought to be among thy people, seems to stand afar off; And oh Nation, this is the day of thy trouble, and the beginning of thy sorrows.

And forasmuch as it hath pleased the Lord God Almighty to bring and suffer things thus to be brought to pass, as if he would make our Nation a heap, and suffer destruction upon it, and having suffered the Rulers and great men to overturn and break down one another, and to rend & rear one another from off the Throne; pulling down others, and setting up themselves, even

thorough their ambition and vain glory, and for corrupted ends to themselves, whereby this our Nation is brought into present confusion, and many are begotten thorough these things into fury, heart-burnings and maliciousness, as if men were ready to devout each one his Neighbour and their Brother about Government and Rule, being greatly divided and distracted in this matter; some crying up one way of Religion and Church, and Civil Government, and some crying up another way, being each one sort of people seeking themselves and the prosperity of their own interests, and to have their own desires accomplished, but few seeking the Lord, and to advance him in truth and righteousness.

And because of this, there is no establishment in the Earth, but strife and contention, and heart-burnings in the bowels of the Nation, and great wast of true love, true unity and true peace, and all the contrary doth abound among the people, because of which the Nation is subject to present misery, even to blood-shed and murders, and liable also to greater Judgements which may also come upon it, because of these things; all which we have deeply considered with mourning and with breakings of heart, on the behalf of the Nation the Land of our Nativity; we have seen, we have seen the cause of thy distractions to be the sins of thy Rulers and People, and we have seen the effect of them to be doleful and miserable unto thee, except the hand of the Lord turn it backward.

And oh, how do we mourn and lament, to behold the outgoings of men, and the present condition of the People and Rulers in this the day of their trouble; alas they do not behave themselves towards the Lord that his Judgments may be turned away, they do not seek him in truth and righteousness, they do not turn unto him with all their hearts, neither do they tremble at his Word: But they rather reject his Counsel, and despise his visitation, and they seek themselves, and exalt their own horn, and loves the honour of this world, and their hearts are hardened, and the great men seems to be utterly insensible of what the Lord is a doing, but seeks great things for themselves, and each one joye in anothers fall, and glorying in their advantages one over another; one sort being first down, and another sort comes up, boasting themselves over the fall of their Enemies, and not knowing that their time also is but very short. And thus

thus is our poor Nation tossed to and fro thorough the ambition of men, who even makes a prey upon the poor peoples Persons and Treasure for their own corrupted ends, and thy Rulers hath not had respect unto the Counsel of the Lord, but seems to refuse the way of peace, and even adds fuel to the fire of Gods wrath, by heaping up one transgression upon another, and they receive not the instructions of the Almighty. Behold, oh Nation, great trouble is upon thee, and the men that should Rule thee, & which have pretended to govern thee, they do not walk in the way of thy peace, neither do they bring healing to thee. These things we have considered, and thus we lament over thee, and over thy present State. Oh Nation, how art thou like an ungirded vessel, that is ready to fall one piece from another? and how art thou like a body without a head, and all thy joynts out of order? and what confusion art thou fallen into, which is thy present State, and art even as a widow without a husband, and art left comfortless unto this day, and ready to devour thy self, thorough the envy that lodgeth in thy own bowels; though thou hast had Kings over thee, and chosen thee Parliaments, and set up Protectors, and Committees and Councils have been created in thee, to have been as a defence upon thee, and to have borne the Scepter of thy Government; but alas all these have left thee, and thou art now as alone, and left in trouble and confusion, and none of all these that have sitten on thy Throne have brought Salvation unto thee, but thou art left comfortless even as a widow unto this day, and the Staff of thy hand hath pierced thee, and thy strength and confidence hath betrayed thee, and them whom thou hast chosen have wrought no deliverance at all in thee, even the men that thou thoughtest should have healed thee, they have made thy wound more incurable, and they in whom thou hast reposed trust, they have been deceitful and treacherous in thee, for many have sought themselves, and who should be the greatest, and they have trifled away many precious hours in vain contentions about Government, what it should be, and who should govern, while as no good thing hath been effected by them, but in the mean time of their delays, and while they have been making themselves rich with the Nations Treasure, and loved this worlds shining honour, and vain titles, the Nation hath starved for want of mercy and just judgment, and the cause of its necessity hath been forgotten, and mercy & truth, and the freedom

of the people, and the cause of the fatherless, widow and stranger, and the cause of the afflicted people have they not respected; Oh Nation, the men that have sinned in thy Throne they have left thee groaning yet under great oppressions; wounded with the spirit of Tyranny yet un-cured, and thy people are yet unhealed; but the breach hath been made wider, even by that Spirit which hath possessed thy Kings, thy Parliament, thy Protectors, thy Councils, thy Committees, who hath proved unto thee Physicians of no value, but have been the increase of thy grief, and even because of their iniquities, and the sin of their ambition and oppression hath the Lord dealt thus with them, and suffered them to dash one another in pieces, and through judgement unto themselves and thee, Oh Nation, are they at present ceased from thee, and thou art left alone, and without a deliverer in the Earth, full of troubles and distractions; Oh that thou wouldst now look unto the Lord, and seek him in righteousness, that he may heal thee, for there is none of all them that do pretend to rule thee, that do rightly proceed in the way of thy deliverance; they do not apply healing balm unto thy wound; they rather add unto the cause of thy sorrow, then remove it from thee, their hearts are not right before the Lord, and how then should they prosper in their doings.

All these things have we viewed, and pitied the condition of our Nation; and thus we do declare that the very cause of these things that are come to pass in thee is in that, oh Nation, thou hast sinned, thou hast sinned; and the cry of thy iniquities is come up before the Lord, even the sins of thy Rulers and thy People is the cause of Gods displeasure against thee, and he is provoked through their transgressions, in thee is found the blood of the innocent, in thee is found the murder of souls, in thee is found treachery against God, and hypocrisy, and dissimulation with God and men, in thee is found pride and oppression, whoredom and drunkenness, stealing and murder, in thee is found the very burden of iniquity, and the full measure of transgression, even the transgression of Gods whole Law, deceit is found in the unfaithfulness of heart, and unconsistency in all good things, multitude of hypocritical sayings, prayers, and services in thee is found, even destroying him of all sorts doth abound, and thou hast provoked the Lord God by thy abominations: Thy Rulers have been oppressors, thy Teachers deceivers of souls, and thy People are froward

forward and perverse against the Lord, in thee is found the man that judge for rewards, and the Priests that preach for hire, and the Prophets that divine for money, thy sins are like Israels of old for number and greatness, and thou hast lost Gods favour and gained his fury by thy own doings, and thou art the very cause of this misery, and hast brought it upon thy self, and because thou art departed from the living God by thy transgressions, therefore hath he confounded thee, and turned thy wisdom into folly, and he is departed from thee, and out of thy counsels, and men are left to the counsels of their own hearts, and as it were ready to destroy one another, Ruler against Ruler, and Neighbour and friend full of strife one against another, and this is hapned unto thee as a judgement for thy iniquities, who hast also neglected a glorious day of visitation, thy Rulers and inhabitants have been warned, and the cry of repentance hath been sounded towards them all by a despised people, but warning hath not been regarded, but the Word of the Lord rejected by thy Rulers and Peoples, and loe what wisdom is there in them, not so much wisdom from God as can preserve them, but it may be just with the Lord to suffer them to drink the blood one of another, even because they have sinned against God and rejected his counsel, therefore is this come to pass in the Nation; for hadst thou, oh Nation, walked in the light of the Lord, it had been better with thee, had every one obeyed the light in his own conscience, and had every one sought the Lord and not himself, had thy Rulers ruled for God, and had thy people been ruled of God, then this day had not been a day of trouble, but it had been a day of joy, and sorrow and anguish had been removed far from thee, and blessings had filled thy habitations.

And now whereas many wise men have been advising and consulting the peace of this our Nation, & they have given in their counsel for the removing these troubles, yet peace and unitie seems to be far away, and though they have sought peace for this Nation, yet they have not walked in the perfect way thereof, for innocency, truth, & simplicity have bin wanting, which God only will blesse, and by flatteries and deceits, and the policy and wisdom of this world have they thought to make up thy breach, but it cannot be, for in the way of that proceeding will not the Lord be found in a needful time, & his presence hath been wanting in their counsels, and therefore the fruit of peace is not yet grown up; this we have seen, & therefore thus we do declare, O Nation.

Nation the inward cause of thy distractions must be removed, even thy iniquities must be forsaken, and thy transgressions repented of, thou must forsake thy former wayes and doings that are not right, thou must leave off thy hypocrites and flatteries with God and men; thou must repent thee of thy profaneness, and of thy profession also, thy sin and thy righteousness must thou put away, which are both abominations unto God, thou must cease to do evil, and learn to do well, and thou must be uncovered of thy sheeps cloathing, thy large profession of Religion, and the multitude of thy prayers and Sermons, and the number of thy oblations and offerings, these things have not been pleasant unto the Lord from thee, but because hereof is he the rather provoked against thee, and thou must be stripped of thy filthy garments, and set as in the day that thou wast born, before thou canst be cloathed with divine righteousness; and O Nation, thou must be changed, not in name onely, but in nature, thou must be converted, that the wrath of the Lord may be turned back from thee; every inhabitant in thee must become a fighter against the evil in his own heart, and the plague thereof must be sought out and removed; the sin must be forsaken that judgement may cease, and every one must cease to provoke the Lord, and no longer vex his spirit within them, and every one must love the light of Christ in his own conscience, and become a follower of it, that will lead him out of all sin, and every man must put off his transgressions and forsake himself, and lay down the enmity, and cast it out of his heart that he hath against Persons, and he must War against the Enemies of his own soul, and the enemies of his own house must be slain, even his own lusts, and even the evil affections of his own heart must he become an Enemy unto, and every man must deny the false Teachers and deceivers, and must come to be taught of the Lord, every one must turn to him and come into his Covenant, and hear his word and obey his voice, and become humble and meek, and must tremble at the word of the Lord, and must become upright and innocent.

And, O Nation, if it were thus with thee, then shouldst thou be a happy people if thou do these things, then shall all thy breaches be healed, and thy sorrows be turned into joy, and the Lord shall cease to smite thee, and his anger shall be turned clean away; This is our counsel unto thee, remove thy iniquities by repentance, be converted to the Lord, and he shall heal thee, and his love shall be shed abroad; peace,

and stumble & fall, and never know perfect peace with God; nor one with another, but as thou lovest oppression & deceit, & walkest in transgression; so shall it be unto thee; and thou must eat the fruit of thy own doings; misery upon miseries shall be upon thee, and thou shalt not see the face of the Lord thy God to refresh thee; wherefore, O Nation, consider before the night come upon thee, when no way will be found by thee to be delivered, for in the midst of thy confusions God is working; he hath a work on him forth which shall be a work of great mercy and deliverance, in of sorrow and of great judgement; even to the whole Land.

And as for us, we hereby declare unto thee we are not thy Enemies, we seek not thy hurt, nor do we desire vengeance upon our Enemies, we seek not thy destruction; but we desire thy repentance, that thou mayest be healed; we have not the spirit of mischief and rebellion in our hearts towards thee; neither are we for one party or another; nor do we side with one sort against another; neither do we joy in our selves in this sort or the other; nor do we war against any by carnal weapons; neither shall we ever provoke the Nation against us, other wise then by our righteous and holy walking; and we do declare that we are not for men nor names; nor shall we joy with this or that sort of men; but as they are righteous alone; nor any thing which yet appears, can we fully embrace or rejoyce in; for they are all corrupted in their wayes; and that cursed spirit of self-seeking seems to be the rule of; and to lessen their principal actions; and we rather yet chuse to suffer by all, as for a long time we have done already; then to lose our integrity and innocency by joyning to any in their unjust wayes; for we reject all places of corrupted honour, and we are yet kept free. It is true, we are a people gathered of the Lord into one Spirit, and though a people little in account, and very low in reputation; and greatly reproached; and even a suffering people by all sorts of men; yet we are a People loved of the Lord, and his presence is among us, and his dread filleth our hearts; and though we are accounted as a cast-out people, yet are we dreadful unto the wicked, and must be their fear; for we have chosen the Son of God to be our King; and he hath chosen us to be his people; and he might command thousands, and ten thousands of his Saints at this day to fight in his cause, he might lead them forth and bring them in, and give them victory over all their

their Enemies; and turn his hand upon all their Persecutors; but yet his Kingdom is not of this World, neither is his Warfare with carnal Weapons; neither is his Victory by the murthering and killing of men; neither hath he chosen us for that end; neither can we yet believe that he will make use of us in that way, though it be his only Right to Rule in Nations; and our Heirship to possess the uttermost parts of the Earth; but for the present we are given up to bear and suffer all things for his Names sake, and our present glory and renown therein stands till the appointed time of our Deliverance, without the Arm of flesh or any multitude of an Host of men: This we Declare, & O Nation, though we have born thy Reproaches these many years, & have passed under the Rod of thy wicked Rulers and People, and we have been Afflicted through their hard-heartedness, though we never have provoked thee otherwise then by our well-doing; & though persecution, imprisonment, whippings, banishments, and all hard things have been our Portion from thee, yet this hath been for righteousness sake and not for any evil-doing, and we have born all these things in much Patience; and we are not now provoked against thee to seek thy hurt, or to work evil in thee, though thou hast smitten us, yet would we have thee to be healed; and though thou hast sought to destroy us, yet would we have thee to Repent and be saved; and we are at this day thy mourners, and are afflicted for thee in our hearts, even because thou hast provoked the Lord against thee, though we do rejoyce in the Judgements which smiteth thee, yet we mourn for thee who hath deserved such woful stripes, and also because thou refuseth the way of Peace, and counteth them that Reprove thee even thy Enemies, and hardnest thy heart against Gods Instructions, and counteth his free-born people thy bond-slaves, who hath not any large Portion, nor great Places of Honour in this Nation, nor any thing to glory in from thee but Sufferings, Afflictions and Tribulations: Where is the place in this Nation that we have not been Reproached? In what Street have we not been Reviled; and in what Prison have not we been unjustly imprisoned? And among what sort of People have not we bin hated? And what one of thy Judges & Rulers can clear themselves before the Lord from the guilt of our unjust sufferings? O Nation, our Portion in thee for these many years hath been thy cruel Reproaches; our greatest place of Honour in thee hath been under thy cruel Oppressions; & these things and the guilt thereof

will God charge upon thee, and reward thee for one time or another: yet notwithstanding all this, our present desires for that are good and not evil; when thou mayest be saved and not destroyed, hate darkness, and love light, and we would not add unto thy grief, by any unjust accusation, although we could remove thee, neither would we wish Offense in thee: further then what thou takest for Righteousness sake, and for the Exercise of our pure Conscience.

And although there hath been in this Nation divers and sundry overturnings of late dayes, and some have been turned out, and by their bodie brought into place, notwithstanding of their many great and shrewd evils of sinners, and promising to accomplish such and such good things in the Nation as yet stay: What is there effected unto this day? What Freedom and true Liberty to Subjects, more than was many years ago? What Oppressions taken off from the People? What Establishment in Government? Alas, nor any of these things are accomplished, neither do we see a right thing propounded, and rightly professed by any party yet appearing, but the cause hardly yet appears, as raised on by any among them, which can be said of it. This is of the Lord, and is perfectly right, and the Lord will prosper it: for the most of the men that have yet appeared on the Theatre, they have refused the Word of God, and his Counsell, and what Wisdom is there in them? only the Policy and subtilty and wisdom of this world wherein they build up: the Lord throws down even before it be finished, and they Confess wherein, and the Lord doth not to pierce they set up, but he pulls down, because they want his Spirit and his Gifts, and his Authority amongst them: And they are the Officers of the Earth that the iron Rod must break in pieces: And when we Declare, the men (ye) seems not to appear in all these Parties, which are worthy to handle the Lords Scripture, and to be clothed with the honour of Authority in his Government: but even this Party, and the other Party seems to be unworthy of Bulls for the Lord, for they appear to be Choked with the Honour of this World, and corrupted thereby, and incapable of receiving that Anointing that men must have that shall truly Rule for God: And although they incur dayes that have Rulers, yet we have promised great things to the Nation, yet we see all this to have waited for to perform, and have not been blessed with the Presence of our Lord, so that this of age hath been healed by them, by them,

and we are utterly one self hope with respect to the other parts
of this manner then as to how that we may this Nation from
this hands and oppression, to see how we may (ever men) for
freedom, but by means of this manner, and so, and so, and so, and so,
God's right Nation, and so, and so, and so, and so, and so, and so,
him, and matter of spirit, of God, and so, and so, and so, and so,
and so, and so, and so, and so, and so, and so, and so, and so,
they can never rightly rule for him, nor bring deliverance & free-
dom to an oppressed Nation, though men may and have promised
much, yet their spirit is but like a dead stone, O Nation, how long
dormant by such men who have, but not so, and so, and so, and so,
off in words, and promise, that deliverance, and hereby mightest
thou learn wisdom, O King, when thou shalt see upon the
door of such things, and so, and so, and so, and so, and so, and so,
no manner of shadow, and so, and so, and so, and so, and so, and so,
him, and so, and so, and so, and so, and so, and so, and so,
quintessence and Essence of all right, and so, and so, and so, and so,
can bring salvation to thee, he alone can heal thy breaches, even
Jesus Christ, who is coming in at the door, and in the mean time
O Nation, while he is absent, the land dry and barren and empty,
thou art rolled and shaken, and thou art rolled and perplexed, and
cannot be mightily comforted, for men shall not be a rest unto thee,
but one after another shall they be overturned, for it is the Lord a-
lone, and under his Government shall people find perfect rest and
freedom from all oppression, for what is a King? and what is a
Parliament? what is a Protector? and what is a Council or any
other sort of men, while the power of the Lord is not with them,
and while his Spirit and Authority is wanting to them, what can
any of these bring forth, but of all these, what is the Lord,
he is the Lord, and so, and so, and so, and so, and so, and so,
ly, and so, and so, and so, and so, and so, and so, and so,
ready to do, and so, and so, and so, and so, and so, and so, and so,
the people from thy hands, from the Lord, this we know, and
this we declare in the Name of the Lord, and we are not for
Name, nor for men, nor for the Law of Government, nor are we for
thy party, nor against the other, but we are for the Lord, and his
presence, but we are for Justice and Mercy, and Peace, and so, and so,
freedom, and so, and so, and so, and so, and so, and so, and so,
ness, righteousness, justice, and so, and so, and so, and so,
God, and one with another, that these things may abound and be
brought

brought forth abundantly, such a Government as we seeking and waiting for, wherein Truth and Righteousness, Mercy and Justice, Unity and Love, and all the fruits of holiness may abound; and all the contrary that is contrary to our interests, and we are not for such and such men, and Father of Governments, that promises fair and performs nothing; but if a Council, if a Parliament, if any one man or a number of men whatsoever shall have the Spirit of the Lord poured on him or them; and shall be appointed of the Lord for such an use and end to Govern this Nation; and so such openly shall the Nation be happy and enjoy rest from such men, hated of the Lord, and hated by him; and under such a Government of Truth and Righteousness shall thou, O Nation, enjoy rest from all thy travells; and under such a Government shall the Righteous rejoice, and the whole Land sing for joy of heart; when Tyranny and oppression shall be clean removed; strife and contention, & self-seeking utterly abandoned; & when Peace & Truth flows forth as a stream, and the Lord alone Rules in thy Rulers; and he the Principal amongst them, and under such men, and such a Government only and not under any other, shall thou, O Nation, be happy, and thy people a free people.

Wherefore, O Nation; when wilt thou begin to look to the Lord? when wilt thou begin to seek up him and not man? when wilt thou mind his Power and Presence in and through men, more then any men themselves? when shall it once be, O ye people of our Nation that you will seek after him to be the principal and chief Power among you? Oh let your eyes be turned to the Lord alone that he may deliver you, and bring salvation and freedom, and look no more at men but onely as they are in him and guided by his Spirit, and only expect good from men, as men are guided by the Lord; and then shall you not ever any more be deceived, as long as you have bin with Kings, with Parliamentes, with Councils, with Armies, nor any others; for in these have you trusted and not in the Lord; from these have you expected great things without him; when as what shall men accomplish? or what can they bring forth while they reject the counsel of the Lord; and his Word as he has said they have done; and therefore hath he broke them and confounded them; and he will break them and crush them under his Rod, even till they learn his judgments and know him the alone Power, and give honour to him that doth whatsoever he will; and he will overthrow it once and

and again; even till he come whole right it is to Rule, and he is at work in this his day, and because of iniquities doth he visit with tribulation, and through great tribulation, and overturning of Men and Rulers, will he advance his own Kingdom and Government, and the end of all these things shall bring forth his glory, & men that will not honour him by dealing righteously in their day upon earth, they must honour him in their destruction at their latter end, & let not men glory one over another while some are put down and others set up, but let them all know they have but each sort their hour, and power, and will come even as others, for an everlasting Kingdom & Government will God set up that must rule over all, and this is the hope of a poor despised people, though for persequed of all, & sought to be destroyed by all, yet our souls are anchored and stay'd even in the sure promises of our God, in this the day of the Nations trouble, and though we are very poor and weak, and have nothing to glory in amongst any party or sort of people, but even in our reproaches and sufferings that we sustain from all, yet have we perfect rest in God, and satisfaction over all these distractions, we know him in whom we have believed, and we trust in the shadow of his wing, and we are not of a doubting heart concerning what can come, or whomsoever doth rule for this we know, though all seeks after our blood yet he can deliver us if he will, we know him that can do all things, & if he save none can destroy, if he bless none can curse; him we know, and in him we rest, and we give our power in all things to him, and not unto mortal man whose breath is in his nostrils, who must perish as the dung, we cannot be afraid of their horror, nor can we be drawn by their love, but we trust in his Name & under his defence that we be layed, we give our power to him to be defended & preserved by him alone, and we are well contented with our sufferings & murmurs not, our sufferings are our present Crown; but yet woe unto that Authority which maketh us to suffer, and woe unto the men upon whom God shall charge the guilt of our oppressions, and woe unto that spirit that is found acting against Gods annointed; behold ye mountains of the earth, behold ye Rulers, and ye people, the Lord hath blessed his people, and every tongue that riseth up in witness against them shall be condemned, & every weapon that is formed against them shall be broken; this is our hope in this gloomy day, and the hope of a Kingdom of righteousness and peace which must be set up, is our refreshment in this day of trouble, and let not our enemies glory over.

over us, for though we are poor, yet manly we are made free; and
 though we have no carnal weapons, yet we are armed with this
 have we declared our selves in many places, and in our hearts
 our nation whom we love, and who are our enemies, we may be
 lament over, and we are friends to the oppressed, and to the poor
 may come forth in truth and sincerity, and as righteous men, and
 appear in any, we are ready to join with it in our prayers and
 desires, yea, and otherwise; even that which hath the image of
 our God upon it, we never shall see, we shall never see it there-
 in, and add our help thereto, that it may be for the
 establishing of the kingdom in the earth, but as it is not dear un-
 to us, though it should be that which is not dear to us, we will
 party of the other, but by way of reproof of the evil in it, and
 informing all to the good, and it cannot be changed upon us that
 we have sided with one of the parties, and so we shall not be
 to out of the right way as we have said, but we truly tell the ve-
 neral good of our Nation, and though we are accounted to be so,
 yet we have no loss in true sentiment, and in our hearts, but we well
 know what is wrong, and what would be right, even in way of
 Government, but the time appears not to be yet when innocence
 and simplicity of heart can be embraced for men the yet too wide
 in their own wisdom, who cannot receive the counsel of the Lord
 that they may prosper, and therefore are they, and men they be
 confounded among themselves, and dashed one against another,
 till they learn the way of righteousness and of peace.

The substance of this was given forth the twentieth day of
 this tenth month, being moved of the Lord by an Spirit there-
 unto, through *James Strick*, and is now judged meet to be
 published to the Nation, in the behalf of us and our Friends, un-
 der our hands,

Ger. Roberts,
Tbo. Harte.
Gilbert Latye.
John Anderson.
John Osgood.

Robert Benbrack,
John Boulton.
Ellis Hook.
William Crouch.
Gobern Sikes.

James Strick.
John Pennycman.
John Cook.
Edward Billing.
Benjamin Furdy.

THE END.

